428 2. If there are no children, the collateral males and,
596 lacking them, the wives.
614 3. If there are no collateral relatives, the ascendants.
4. If there are no ascendants, the surviving spouse.
5. If there is no surviving spouse, escheat occurs: [220] the inheritance reverts to the head of the settlement, the dugu-tigi, when this settlement is independent; otherwise to the head of the clan, the fama.

596 The community and the individual. The result of the
614 foregoing is that the individual, whoever he may be and whatever his situation, has no value except as a member of a community (1); it is the community that exists and has an identity,

[567] 1. A slave has no rights because, as a person, he belongs to no community.

while the individual exists and is identified only through the community and for the community.

An individual who exists apart from any faya is, therefore, an anomaly, and this situation comes to an end as soon as the individual himself becomes fa.

596 There are cases, however, when an individual is put out
614 of his community because of his own action or because of circumstances, and extraordinary changes of status result.
626 Anyone driven from his community for bad conduct loses his rights to the faya in that community.

564 If his disqualification results from the practice of a trade
●558 regarded as degrading, he falls into what the Bambara call nyama-ka-la and Europeans call "people of caste." Henceforth he is not only excluded from his community, but he lives apart from all persons not declassed; he is a free man of inferior standing. He usually lives under the protection of a community of persons not declassed, earning his living from it and deriving from it such consideration as may be sometimes given him.

564 Among the Bambara, the nyama-ka-la include: the
463 numu, blacksmiths, whose wives are usually potters; the loro, who work with copper; the garanke, who work leather; and the lule, who work with wood and are sometimes saddlers.

564 The hunters (donso), who form powerful and feared asso-
463 ciations, and the somono [Somono] and bozo [Bozo], who are fishermen, have a less restricted status than the above-mentioned artisans.

The dyeli who has fallen to the level of a domestic factotum is the most scorned of all. He receives some consideration and, in exceptional cases, notable esteem only through his worth as family archivist.

564 The term nyama-ka-la is derived from nyama [221] meaning "ordure" or "outcast," and these people are outcasts. They are scorned. Some are particularly feared: the black-
[754] smiths and the dyeli. The former are reputed, not without cause, to be given to the practice of magic and even sorcery. The dyeli have a fancy for poisoning.

Since persons of caste are free, they may contract marriage, that is, a lawful union, and found families just as free, non-caste persons do. Their male children naturally inherit the father's status which, thus, is handed down indefinitely through the male line.

Ordinarily they intermarry within the caste although sometimes a member of one caste may marry a member of another.

558 Any non-caste individual who marries a member of a
564 caste automatically loses status. A woman who does so is henceforth considered to be a person of caste, and her children necessarily have the status of their father. A man is less seriously affected, and it is not at all rare for a man of standing to have a wife of caste. This is indubitably a misalliance; children of such a union are not highly regarded, and this reflects on the father.

564 On the other hand, it is entirely normal and common to have persons of caste among one's friends. There is hardly a person of consequence who does not have several of them as boon companions.

Although the fact of belonging to a caste carries with it a definite status, the caste member is not necessarily expected to practice the traditional trade. A member of the numu caste may very well know nothing whatever about ironwork and may

the women belong to him but he cannot make them his own. From then on they remain without husbands unless they ransom themselves, and they quickly become soungourou (4). /224/

4. Soungourou, a woman who gives herself to the first comer.

Burials of the Second Category, Those of Heads of Families

Having described the respects paid to old people, that is, to grandfathers, I now need only proceed by elimination and say which of the procedures listed are not included in the burials of other persons. The honors paid to the gouatigi, or head of the family, whether or not he is married, are identical, or almost identical, to those paid to old people. But if he is not a hunter and none of his children is an initiate of the sect, his death is not announced by gunshots. Moreover, there are no dances except for the djansa, held evening and morning for three days, nor does anyone come at the time when the body is removed to the cemetery to accuse or excuse himself for a lack of respect or consideration toward the deceased. Through the intermediary of the herald or of the person in charge of the funeral ceremonies, each pays his respects and his few cowrie shells, and, after a pardon is asked on behalf of all, the prayer is said.

If he dies childless or is laid in the grave on a Wednesday or Saturday, unlucky days, the deceased gouatigi receives a white pullet to pay the spirits for his welcome as he enters Lahara, and he receives it alive. If a wife of a gouatigi is buried on an unlucky day or dies without having given birth to a child (1), an egg of a brooding hen is

1. If a woman dies after all her children, but has given birth to a child and nursed it, she does not fall into this category. It is a disgrace to receive a hen's egg because one has not had children. The rule is the same for men.